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The Light

The light that shines within the heart of man discovers light and, in these blended lights comes revelation. The light that shines within the sacred Hierarchy of Souls discovers these two lights revealed and they reveal a third — the revelation of the higher states of Being which hide and veil a *Light* which is not of planetary creation. These are four lights which reveal a Light Supreme, a Light which comes from distances beyond the ken of man. Yet all these lights have been revealed because a light has burned — immovable, secure — within the human heart.

Old Commentary.

Discipleship in the New Age, Vol. II. (p. 436).

from "The Beacon" magazine
(about sex in general) May, 1957

The Labours of Hercules

By

**Labour II. The Capture
of the Cretan Bull**

Alice A. Bailey

(Taurus, April 21st—May 20th)

45
See pages 47 etc.
The presiding One spoke to the Teacher of the man whose light shone forth among the sons of men, who are the Sons of God.

"Where is the man who stood with power before the Gods, received their gifts and entered through the first wide open Gate to labour at his task?"

"He rests, Oh, great presiding One, and ponders on his failure, and mourns for Abderis, and seeks for help within himself."

"It is well. The gifts of failure guarantee success, when rightly understood. Let him proceed to labour once again, enter the second Gate, returning with dispatch."

* * * * *

The second Gate stood open wide, and, from the light which veiled the distant scene, a voice emerged and said: "Pass through the Gate, Proceed upon thy way. Perform thy labour and return to me, reporting on the deed."

Alone and sad, conscious of need and worn with deep distress, Hercules slowly passed between the Pillars of the Gate into the light which shines where stands the Sacred Bull. On the horizon rose the island fair where dwelt the Bull, and where adventurous men could enter that vast maze which lured them to bewilderment — the maze of Minos, King of Crete, the keeper of the Bull.

Crossing the ocean to the sunlit isle (though how we are not told) Hercules entered on his task to seek and find the Bull, and lead it to the Holy Place where dwell the one-eyed men. From place to place, he chased the Bull, led by the gleaming star which shone upon the forehead of the Bull, a bright lamp in a dark place. This light, moving as moved the Bull, led him from place to place. Alone, he sought the Bull; alone he chased it to its lair; alone he captured it and mounted on its back. Around him stood the Sisters Seven,

urging him on his way and in the shining light, he rode the Bull across the glimmering water to the isle of Crete unto the land where dwelt the Cyclops three.

These three great Sons of God awaited his return, watching his progress through the waves. He rode the Bull as if it were a horse, and with the Sisters singing as he went, drew near unto the land.

"He comes with strength," said Brontes, and went to meet him on the shore.

"He rides in Light," said Steropes, "his inner light will brighter be," then fanned the light to sudden flame.

"He comes with speed," said Arges, "he is riding through the waves".

Hercules nearer drew, urging the Sacred Bull upon the *Way*, throwing the light upon the trail which led, from Crete unto the Temple of the Lord, within the city of the one-eyed men. Upon the mainland, at the water's edge, these three men stood and grasped the Bull, taking it thus away from Hercules.

"What hast thou here?" said Brontes, arresting Hercules upon the *Way*. "The Sacred Bull, Oh, Holy One."

"Who art thou? Tell us now thy name," said Steropes. "I am the son of Hera, a son of man and yet a son of God. I have performed my task. Take now the Bull into the Holy Place and save it from due death. Minos desired its sacrifice."

"Who told you thus to seek and save the Bull?" said Arges, moving towards the Holy Place. "Within myself I felt the urge and sought my Teacher. Told by the great Presiding One, He sent me on the *Way*, and with long search and many pains, I found the Bull. Helped by its holy light, I rode it through the separating sea unto this Holy Place."

"Depart in peace, my son, your task is done."

The Teacher saw him coming and went forth to meet him on the *Way*. Across the waters came the voices of the Sisters Seven, singing around the Bull, and nearer still the chanting of the one-eyed men within the Temple of the Lord, high in the Holy Place.

"You came with empty hands, oh, Hercules," the Teacher said. "I have these empty hands, because I have fulfilled the task to which I was assigned. The Sacred Bull is rescued, securely with the Three. What next?"

"Within the light shall you see light; walk in that light and there see light. Your light must brighter shine. The Bull is in the Holy Place."

And Hercules reposed upon the grass and rested from his labour. Later the Teacher turned to Hercules and said: Labour the second is performed, and easy was the task. Learn from this task the lesson of proportion. Strength to perform the arduous task; a willingness to do the task which taxes not your powers; such are two lessons learnt. Rise soon and seek the country, guarded by Gate the third, and find the golden apples. Bring them here.

The Tibetan

* * * * *

The Meaning of the Labour

In spite of an initial partial failure, Hercules has made his start. In line with the universal law he has begun his work on the mental plane.

In the working out of the creative plan, thought-impulse is followed by desire. That state of consciousness, which we call mental, is succeeded by the state of sensitivity, and this second labour deals with the desire world and with the potency of desire. It is one of the most interesting labours and one that is told us in fullest detail. Some of the accounts given of the various tests to which Hercules was subjected are exceedingly sketchy and brief in outline, but the tests in Taurus and Gemini, in Scorpio and Pisces, are related at greater length. They were drastic in their application and tried out every part of the aspirant's nature.

The key to the labour in Taurus lies in the right understanding of the Law of Attraction. This is the law that governs that magnetic force and that principle of coherence which builds the forms through which God, or the soul, manifests. It produces the stability which demonstrates in the persistence of the form throughout its cycle of existence, and concerns the interrelation between that which builds the form and the form itself, between the two poles, positive

and negative, between spirit and matter, between the Self and the not-Self, between male and female, and thus between the opposites.

Four Symbolic Words

We find that this test concerns predominantly the problem of sex. There are four words in the English language which are ideographic and symbolic. They consist of three letters each and are as follows: God, Sex, Law and Sin. In these four words we find expressed the sum total of all that is.

God, the sum total of all forms, the sum total of all states of consciousness, and the energizing Life. *Sex*, that Life in operation, attracting spirit and matter and instituting the interplay between the objective and the subjective and between the exoteric and the esoteric. *Sex*, desire, attraction, the instinctive urge to creation, the pull of the soul, the urge to divinity, desire of the male for the female, the lure of matter for spirit:— all these phrases can be piled up to express some of the activities of Sex in its various relations. *Law*, the thought-impelled response of God to form; the habits instituted by the timeless interplay between the polar opposites which have been recognized by humanity as the inevitable laws of nature; the imposition of the Will of God and the impress of that Will upon form and its recognition by man. *Sin*, according to its connotation signifies “the one who it is”, the uprising of the unit against the whole, individuality versus the group, selfishness instead of universal interest.

33.

Thus is the story of the universe written for us in these four words. God, the Whole; Sex, the attraction between the parts within that Whole; Law, the habit of the Whole; and Sin, the revolt of the unit in the Whole.

The Story of the Labour

Minos, King of Crete, possessed a Sacred Bull, which he kept on the Island of Crete. Eurystheus sent for Hercules and told him that it was necessary to capture the bull and bring it from the island to the mainland. No instructions were given as to how this was to be accomplished, and all that Hercules knew was that the bull was sacred, that it was born from the sea, and that its destiny was to be offered in sacrifice to Minos. Hercules, therefore, traveled to Crete and searched all over the island, pursuing the bull from place to place until at last he cornered it. Then, we are told, he rode the bull, like a horse, across the island and through the waters which

separated Crete from the mainland, and so brought it into the City of the Cyclops. These Cyclops were peculiar beings of whom it was claimed that they possessed only one eye, set in the middle of the forehead. They were ruled over by three outstanding figures, whose names were Brontes, meaning thunder, Steropes, meaning lightning, and Argos, meaning whirling activity. When Hercules arrived with the bull at the gates of the city, he was met by the three Cyclops, who received the Sacred Bull from him and took charge of it. And thus ended the second labour.

The Theme of Illumination

Taurus is one of the most interesting of the zodiacal constellations, especially at this time. It is the Fixed Cross in the heavens, the Cross of the Disciple, and the following extract is of interest in this connection:

34 "The 'sky is mystically spoken of as the Temple, and the eternal consciousness of God. Its altar is the Sun, whose four arms or rays typify the four corners of the cardinal cross of the universe,' which have become the four fixed signs of the Zodiac, and as the four powerful sacred animal signs are both cosmical and spiritual, they represent the basic elements resembling our human principles. The sign Leo represents Fire or Spirit; Taurus, Earth or Body; Aquarius, Air or Mind; and Scorpio represents Water likened to the Soul. Leo, as the Lion, is the strength of the lower nature, and is the Serpent of Force which, if directed upward, overcomes. Taurus, the Bull, is always the symbol of Creative Force. Aquarius, the Man, is the Light-bearer, or Light-bringer. Scorpio, the Scorpion, is often transmuted with Aquila, the Eagle . . . which rises at the same time with Scorpio; they are closely linked in symbolism. Scorpio is 'the Monster of Darkness', who stings to death, and yet preserves and reproduces, symbolizing not only generation but regeneration. As the latter it is Aquila, the Eagle, the bird of the Sun which has conquered the dark side of Scorpio (that adversary that can drag man down lower than the beasts), but when transmuted is the Eagle of Light, which can exalt above the gods." *The Celestial Ship of the North, Vol. I.*

(E. V. Straiton).

The "eye of the Bull" in Taurus, the magnificent fixed star, Aldebaran, is one of the reasons why this constellation is regarded as conferring illumination. In ancient days it was called the leading

star of the heavens, and Taurus has always been connected with light, and, therefore, with Christ, who proclaimed himself as the Light of the World. Light, illumination and sound, as an expression of the creative force,—these are the three basic ideas connected with this constellation. The “Interpreter of the Divine Voice”, as Taurus was called in ancient Egypt, can be paraphrased into Christian terminology and called “the Word made flesh”. It is an interesting side light on the power of the zodiacal influences, to recall that the bull’s eye lantern can be traced back to the Bull’s eye in Taurus, and the Pontifical Bull, or the Papal enunciations which were regarded as interpreters of God’s voice, is in common usage today.

It might well be asked here, in what way does Taurus, the Bull, become the bringer of illumination? We are told that in this sign the moon is exalted and Venus is the ruler. The moon has always, from the standpoint of the esotericist, and among primitive agricultural peoples, been regarded as the form-building aspect. The moon is the symbol, therefore, of matter and is seen in many of our churches, closely connected with the Virgin Mary.

The consummation of the work that is undertaken in Taurus, and the result of the Taurian influence, is the glorification of matter and subsequent illumination through its medium. All that at present prevents the glory, which is the soul, and the radiance which emanates from the God within the form, from shining forth in its full power, is the matter or form aspect. When that has been consecrated, purified, and spiritualized, then the glory and the Light can indeed shine through and the moon aspect can, therefore, be exalted in Taurus. This is done through the influence of Venus, the symbol of earthly and of heavenly love, of both spiritual aspiration and of carnal desire, and is fittingly, therefore, the ruler of this sign. She is, above everything else, love, the creator of beauty and rhythm and unity. The Bull and the Cow together represent creation, and so Venus and Taurus are closely linked. The following is of interest:

35. “The Bull or Cow is the symbol of this sign, and in the celestial chart it will be observed that the little group of stars called ‘Pleiades’ are represented just at the shoulder of the Bull. Now, in Egyptian sculpture, or painting, the Pleiades are sometimes represented by the figure of a dove with wings outspread over the Bull’s saddle. The dove as we remember, is the bird

sacred to Venus, and as the Pleiades are part of the constellation Taurus, and, as we shall see, more Taurean in nature, if possible, than Taurus itself, the dove becomes a specially appropriate symbol for this little star-group." (*The Zodiac: A Life Epitome*, Walter H. Sampson, p. 24).

The Theme of Sex

From this extract and many others which could be adduced, it is apparent how closely linked with sex, in its lower and in its higher aspects, is this important constellation of Taurus. This is why it has been called in some books, the "sign of generation", both earthly and heavenly. We have seen that the power of the sign Taurus is that of attraction, or of bringing together. It exerts a steady and continuous pull and in both the symbolic and the astronomical sense it attracts. We have seen that in this sign are to be found the Pleiades, among them Alcyone, called the central sun of our universe, and around it circles our sun, with its attendant planets. The words of Job when he said: "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" thus become clear. The Pleiades are the symbol of the soul around which the wheel of life revolves.

It is interesting to discover again in Taurus, the triplicity which is so constantly recurrent in astronomical lore and in mythology: Taurus, representing form and the attractive pull of matter; the Pleiades, representing soul and the vast recurring cycle of experience; and, among the Seven Pleiades*, the Lost Pleiad, (for only six are visible), a symbol of the obscuration of spirit, whilst soul, through desire, takes a body. Thus the idea of the relation of the Self and the not-Self, in order to produce the ultimate revelation of the spirit, underlies all mythological teaching and the scriptures and symbols of all time, and thus we have also the emergence of the idea of the great illusion and glamour. Spirit or God is "lost", or veiled, and disappears in the attractiveness of the outer form and in the glamour which the soul attracts around itself.

It should be remembered here that the opposite sign to Taurus is that of Scorpio, and these two signs constitute the field of a stupendous effort on the part of Hercules, for in one he wrestles with the problem of sex, and in the other, he overcomes the great illusion.

* Note the "Seven Sisters" singing about Hercules, in the statement of the Myth.

* Our sun may possibly be the "Lost Pleiad" (physically speaking)

Significance of the Constellations

36. The three constellations connected with this sign are Orion, Eridanus, Auriga; and the nature of the work in Taurus is beautifully foretold by the three pictures in the heavens which they present to us. The ancient name of Orion was "The Three Kings", because of the three beautiful stars found in Orion's Belt. The Three Kings represent the three divine aspects of Will, Love and Intelligence, and Orion, therefore, symbolizes the spirit. The name "Orion" literally means "the breaking forth of light".

Again and again, as we circle around the Zodiac, shall we find appearing what might be called "the spiritual prototype" of Hercules — Perseus, the Coming Prince, who slew the Medusa, symbol of the great illusion. He is found in Aries; Orion, whose name means "light", is found in Taurus; in Scorpio, Hercules himself, triumphant and victorious, appears. Then we have Sagittarius, the Archer on the Horse, going straight for his goal, and in Pisces we find the King. The more closely one studies this heavenly picture book, the more we realize that ever before us is held the symbol of our divinity, the symbol of the soul in incarnation, and the story of matter, as it receives purification and glorification through the laborious work of the soul.

The second constellation connected with this sign is an immense river of stars, which streams forth from under the feet of Orion. It is called Eridanus, or the "River of the Judge", and is a symbol of the river of life, carrying souls into incarnation, where they learn the meaning of the words, "as a man sows, so shall he reap", and where they undertake the stupendous task of working out their own salvation. Just as Orion symbolizes the spirit aspect, so Eridanus concerns itself with the form-taking aspect and holds before us the thought of incarnation, whilst the third constellation, Auriga, is the charioteer, leading forth to new lands and so symbolizing the soul.

Nature of the Tests

The broad lesson to be learned in this sign is to achieve right understanding of the law of attraction and right use and control of matter. In this way matter is raised up into heaven, figuratively speaking, and can enter upon its right function, which is, to constitute a medium of expression and a field of endeavour for the indwelling Christ or soul. The aspirant, therefore, is tested in two ways: first as to the calibre of his animal nature and the motives

underlying its utilization; secondly, he is tested as to the attraction which the great illusion can exert over him. Maya, or the Great Illusion, and Sex, are but two aspects of the same force, that of attraction,— one, as it manifests on the physical plane, and the other, as it expresses itself in the field of the emotional desire nature.

The Disciple and Sex

An aspirant to discipleship has in sex a real problem with which to contend. Self-indulgence and the control of the human being by any part of his organism are always inevitably wrong. When a man's entire mind is occupied with the thoughts of women, or vice versa; when he lives mainly to satisfy an animal craving; when he finds himself unable to resist the lure of his polar opposite, then he is a victim of and is controlled by the lowest part of his nature, the animal.

But when man recognizes his physical functions as a divine heritage and his equipment as having been given him for the good of the group and to be rightly used for the benefit of the human family, then we shall see a new motivating impulse underlying human conduct where sex is concerned. We shall see the elimination of promiscuity, with its attendant evil, disease. We shall see the solution of the problem of too many children, and, incidentally, easement of the economic problem. Through right control of the sex function and its relegation to the purpose for which it exists (the carrying onward of the human family and the providing of bodies whereby souls can gain experience) then right use will be made of sex. Then, passion, lust, self-gratification, disease, and overpopulation will die out in the world. Matter will no longer be prostituted to selfish desire, and the relation between the sexes will be governed by understanding of Divine Purpose and skill in action.

Two points of view are equally wrong: In the one case we have practices taught which lead eventually to sexual orgies. These have been dignified by the name of sex magic, and in the sexual orgasm, deliberately induced, a man is led to believe that the physical sex act is his highest point of spiritual opportunity and that, at that moment, he can touch, if he will, the Kingdom of Heaven.

The other attitude which makes marriage and all expression of the sex life a sin for a disciple and which says that a man cannot be pure in the truly spiritual aspect if he marries and raises a family, is as devastatingly dangerous. There is no state of consciousness

and no condition of life in which it is impossible for a man to function as a son of God. If it is not possible for a man to live the life of discipleship and the life of initiation, and with due self-control and understanding, live a normal, balanced sex life, then there is a department of human expression in which divinity is helpless, and this I refuse to recognize. There is no department of life, no field of expression and no fulfilment of obligation, and no use of the physical apparatus, in which the soul cannot fulfil the part of the dominating factor and all things be done truly to the glory of God. But the Soul must control and not the lower nature. People forget that some of the greatest of the world initiates married; that the Buddha married and had a son, and must have been an initiate of high degree when he entered into the married state. They forget that Moses, David the Psalmist, and many of the outstanding figures in the world of mysticism in both hemispheres were married and raised families.

38.
Disciples belong to all races, both in the Occident and in the Orient, and the attitude of different races towards sex is widely diversified. Standards of conduct differ. The legality or the illegality of relations varies. Different epochs and different civilizations have seen relationships that were legal at one time, and illegal at another. Some races are monogamous and some races are polygamous. In some civilizations the woman is regarded as the dominant factor, and in others the man. Down the ages sex perverts, homosexuals, true and spurious, have been with us, and today is probably no worse than five thousand years ago, except that everything is now dragged out into the light, which is good. Everybody talks about the problem and the rising generation are asking in no uncertain tones: "What about sex? What is right and what is wrong?" And how can they be expected to deal well with a question which has been discussed, seemingly in the most futile manner, down the ages? (See article on "Gender" p. 59).

Here it is pertinent to note that Minos, King of Crete, who owned the Sacred Bull also possessed the Maze in which the Minotaur lived, and the Maze has ever been the symbol of the great illusion. The word "maze" comes from an old English word, meaning to bewilder, to confuse, to puzzle. The Island of Crete with its Maze and its Bull is an outstanding symbol of the great illusion. It was separated from the mainland, and illusion and bewilderment are characteristics of the separated self, but not of the soul on its own plane, where group realities and universal truths constitute its Kingdom. The Bull, to Hercules, typified

animal desire, and the many aspects of desire in the world of form which, in their totality, constitute the great illusion. The disciple, like Hercules, is a separated unit, divided from the mainland — the symbol of the group — by the world of illusion and the maze in which he lives. The bull of desire has to be caught and mastered and chased from one point to another in the life of the separated self, until the time comes when the aspirant can do what Hercules succeeded in doing: ride the bull. To ride an animal, in the ancient myths, signifies control. *The bull is not slaughtered, it is ridden and guided, and under the mastery of the man.*

There are potencies and faculties hidden in the human being that, when developed and unfolded, may bring new powers to bear upon this problem. But, in the meantime, what shall the aspirant do? Certain suggestions may be made:

1. *Ride, control and master the bull*, and let the aspirant remember that the bull has to be ridden across the waters to the mainland, which means that the solution of the whole sex problem will come when the disciple subordinates his separated personal island self to group purpose and endeavour, and begins to rule his life by the question, "What is best for the group with which I am associated?" It is by doing this that the bull is ridden to the mainland.

2. *Use common-sense.* ^{39.} The ancient meaning of the word "common-sense" was that there was a sense which synthesized and unified the five senses and so constituted a "common sense", literally, the mind. Let the aspirant use his mind, and through the medium of intelligent perception, guide and control the bull of desire. If common sense is used, certain dangers will be avoided. There is a danger in the method of many aspirants in inhibiting or shutting off all sex expression. Physiologically they may succeed, but the experience of psychologists and teachers is that where inhibition and a drastic suppression is imposed upon the organism, the result is some form of nervous or mental complex. Many physically clean people have unclean minds. Many who would scorn the practice of any of the sex perversions and who hold that marriage is not for the disciple, have a mental apparatus which will not bear investigation. Their minds and their interpretations of other people's actions are so salacious and their capacity to think evil so great, that, dangerous as this may sound, one feels that it would be better for them to be ridden by the bull of desire than to continue their present practice of substituting mental indulgence for outer sin. A clean mind and a pure heart, a rightly organized

and rightly used physical body, conformity to the laws of the land in which his destiny is cast, utter consideration for the welfare of those with whom he is associated, and a life of loving service,— these constitute the ideals of the aspirant.

3. *A right understanding of the meaning of celibacy.* The word means "single", and the meaning usually given to the word is, to refrain from the marriage relation. Many young men and women, driven by spiritual desire and under the influence of the thoughtform of the Church during the Middle Ages, with its many monasteries and convents, believe that for them the celibate state is essential and right, and are puzzled when they find that complexes result. But may it not be that the true celibacy has been expressed for us in the words of Christ, when He said, "If thine eye be single, thy whole body shall be full of light"? May it not be that true celibacy is the refusal of the soul any longer to identify itself with the form? May not the real marriage relation, of which the physical plane relation is but the symbol, be that of the union of the soul and the form, the positive spirit aspect and the negative mother-matter?

40 — Let the soul be single in its purpose and freed from the thralldom of matter, and then right action and a right point of view will inevitably be the characteristics of the physical plane life. Let the soul ride the form, controlling and mastering it, and then it will surely know its right obligations. It will recognize the relation that it should hold to other human beings, whether its destiny is to be that of husband or wife, father or mother, brother or sister, friend or companion. Through right use of the form and right understanding of purpose, through right orientation to Reality and right use of spiritual energy, the soul will act as the controlling factor and the whole body will be full of light. Through control, through the use of common sense, by a right understanding of celibacy, and by identification with group purpose, the disciple will arrive at liberation from the control of sex. He will succeed in following the example of Hercules and will ride the bull of desire over to the mainland, where, in the Temple of God, he will hand it over into the care of the Cyclops who were early initiates, having the single eye about which we have been speaking, the Eye of Shiva, the Bull's Eye in the constellation Taurus. For Hercules himself was not only the disciple, but he was, in his lower nature, the bull, and in his higher nature the Cyclops.

When the bull of desire has been handed over to the Cyclops, to the initiate with the single eye, which is himself, the soul, the

three divine aspects will begin to manifest: Brontes, Steropes and Arges will guard the Sacred Bull, and Hercules, the disciple, will no longer have any responsibility. Brontes is the symbol of the first aspect of God, the Father Who spoke and is the Creative Sound. Steropes means lightning, or light, and is the second aspect, the soul. Arges means whirling activity, the third aspect of divinity, expressing itself in the intense activity of physical plane life. These divine aspects constitute the controlling factor and once they have gained possession of the Sacred Bull, the problem of Hercules is solved.

- Will
- Love-Wisdom
- Intelligent Activity

[Keynotes of Taurus

"Let struggle be undismayed"

The Form Aspect.

"I see and when the Eye is opened, all is light."

The Soul Aspect.

Esoteric Astrology, p. 403.]

(To be continued)

A Letter on Homosexuality

By
The Tibetan ✓

Question:

There is a widespread belief among historians of psychological research that the homophilic component of the sexual life is even more deeply rooted in our time than it was in the Greek age or the Elizabethan. Moreover, it is a matter which I believe needs more serious attention. I am especially interested because in my own clinical experience with such maladjustments there was seldom a successful issue. Further, there were two cases of homophilic maladjustment, fully ear-marked before the phenomenon of adolescence.

Answer:

This whole question when solved, will reveal the true nature of sex. The problem is emerging into the light at this time and into public consideration and significance because of the physiological changes going on within the human being, owing to new stimulations. The new age attitude towards the problem of sex and the understanding of its nature and significance, will eventually be found to be so utterly new and unforeseen that it is urgently required that the public consciousness awakens to the issue.

You state that the "homophilic component of the sexual life is even more deeply rooted in our time than it was in the Greek age or the Elizabethan." The reason for this is a three-fold one. First, more and more people are being born into the world today who are true homosexuals. Their unique problem (which holds in it the secret of true spiritual self-centredness and the mystery of creative power which made the worlds) is completely misunderstood, unrecognized, and defamed. Frequently these people are not recognized for what they are; they receive no help or understanding; and there is no clear thinking on their problem anywhere to be found. The time must come, however, when the true androgyne will be as much a part of the human race as any other part and we shall divide humanity then into masculine, feminine and androgynous human beings. Their numbers, though increasing, are still relatively few.

Secondly, there is in the world today, a thoughtform of homosexuality which is of very ancient origin. It is growing in power steadily, through the very publicity of the subject, through the books written about it, through medical attention, and the discussions of social workers so widely prevalent. Many men and women fall victims to this thoughtform and their condition is purely a mental one, being based on an *idée fixe*. These people have no true physiological problem; but a prurient curiosity, excitement, the love of the unusual, and occasionally the obsession of a female body by a male entity, leads them to those exercises and those excesses which cause so much trouble and distress today.

Thirdly, the immediate reincarnation of a soul who has had a long succession of male lives, into a female body. This may produce a masculine polarization in that body and therefore the main attraction is for women. The opposite condition is also frequently found. The inner constitution remains male or female, while the outer constitution is female or male. Therefore, the inner being is attracted to women and the term Lesbian is used or it is attracted to men and we use the term homosexual. This is a reason why the doctrine of rebirth needs recognition and scientific study. This would account for the two cases you cite as showing definite tendencies, prior to the period of adolescence.

There is so little one can do, my brother, in these cases today. The very natural ignorance of the public is so deep and so much that underlies the condition is only *on its way to the surface*, that there can be no general realization of the causes which I have so

briefly outlined. It will continue to be exceedingly difficult to adjust these conditions, just as long as there is no general acceptance of the three causes of which I have written above. This you can see for yourself. The tabulation below may help you:

1. True homosexuals, using the word to mean a true physiological duality 20 per cent.
2. Victims of imagination, curiosity, etc 60 per cent.
3. Cases of immediate incarnation 15 per cent.
4. Obsessions 5 per cent.

This is the best I can do for you, my brother, I hope the hints conveyed may prove fruitful.

Unpublished Papers

The Pursuit of Reality

By
Carol Ennis

This, unquestionably, is not only history's most critical era but its most unique pitch in human relations. For not only is the problem of world survival acute but, for the first time in human experience the realization is becoming a common one that this problem is mutual to both the haves and the have nots. The revolt, if uneven, is general and poignant. Yet for the human being, individually or collectively, new realizations and new perspectives have always flowered from the thorns of crisis and thereby have implemented the forward surge of the humanities. The global crisis is making clear a global realization: mankind can be freed from the age-old undertow of exploiting minorities (the upperdog-underdog complex) only *by* humanity as an integrating global body, *for* humanity as an evolving force and *through* the humanities as a basic technique.

If we consider the realities versus the unrealities of the world crisis (the aggregate paradox of human relations) how can we fail to keep in mind the central figure in the panorama of unrealities, the generic family tree of total humanity? With the incredible persistence, known only to the roots of life, this "family tree" has been probing and sucking through the eons at a deranged and unequal soil, in vast areas drained and barren of the sustaining human nutriment of coinheritance and co-development. *For the basic law of aggregate plenty is the spiritual one of shared cooperation;*

and the violation of this principle is the beginning of sterility, whether it be physical, psychical or a fusion of both.

"The Under-dog Elite"

Neither spurts of bounty nor contrived trickles of subsidy can check the withering at the roots of human relations. In the blind onrush toward a mechanistic Utopia of privileged leisure, it is rather important to remember that reaction is a built-in attribute of life and that this, too, cannot be bypassed in the total pattern which interlocks the human element with every step of extension. Under the epochal strata of mass acceptance, which centuries of human endurance have sustained, a distillation of this reaction has been building an unsuspected "under-dog elite" within all national and racial groups.

The centuries of suppression and exploitation of the mass under-dog, physically separated but psychically united, has built up, through this psychic synthesis of want and need, an embryonic, slowly evolving sense of group autonomy. This collective hunger for freedom, by almost unconscious mutation, at last awakened the lower reaches of will. Because the lives of the collective under-dog had known only the harmful and violent aspects of human relations, this awakening-will evolved within that pattern. In eruptive spurts throughout the world the pressures of a vast psychical evolution burst through the network of suppression into spontaneous and blundering revolutions. But in the centuries of scattered upheavals, though the lava of hate flowed hot, unchannelled and rash, the psychical elements within it sank into the soil of human relations and enriched it for a later and better growth. Humanity below the threshold of freedom was developing a collective grip. Though brutal, it became inexorable upon its own spreading and pressing problem of liberation.

This collective grip was the more powerful because it was emotionally fastened, not upon the material things with which it had had little experience through participation (which forms the habits of human beings), but upon the egocentric and psychogenic qualities of the upper-dog. For with these the body and soul of the massed under-dog was acutely and instinctively familiar. Thus, enmeshed through the network of the global cold war, to keep in leash an ultimate hot war, runs this tug-of-war of the opposing grips, at last openly surfaced and in plain perspective. But the hydrogen flavored cold war, being upper-dog sponsored at both ends (totali-

tarian and democratic) has run both contenders into the cul de sac of a preposterous counter-dilemma. It is a dilemma which is a magnet for every form of rabid and stupid passion, in which even the furious efforts to seem right and just are fed by fear and in which, therefore, the inherent and desired peace is already out of balance. It is a dilemma which is an automatic repellant of both actual and psychological reality. *The survival of national as well as racial apartness is the first and basic unreality of this world dilemma.*

The "Herd" Principle of Group Protection

There is an inherent principle that began its human evolution (for inherent principles, unless unnaturally suppressed, evolve with man) in the earliest groups of primitives. It is the *principle of group protection*. In its beginnings it did not involve the protective heart, which is a moral aspect of realization that parallels that spiritual awareness to which has been given the label of inclusiveness. It involved, rather, that protective will which arose in the solar plexus and adrenal responses; and through this involvement the solar plexus or "abdominal brain" became the filing case for historical fear experience.

As the eons passed this protective (actually defensive) abdominal will — still referred to as the "guts of courage" and "intestinal fortitude" — evolved with the growth of tribal and national environment and the transference of solar plexus memories to the awakening brain of advancing man. But here the ancient reactions continued to dominate and still strongly color and moderate all the acts of reason where confidence in the basal integrity of the other fellow is necessary to sound adjustment. Thus the solution of the present psychologic dilemma lies *beyond* the opposing grip of defensive thinking and *above* the abdominally conditioned strategic thinking.

A "Laissez Faire" Goodwill

As the current era with its outworn emotional relationships sinks below the horizon of world revolution; as the narrow policies of intolerant exclusion become progressively the broadened ones of protective inclusion, the mischievous effects of predatory take-and-weaken *techniques* will shift, modulate and resolve into the reciprocal and adaptive *principle* of share-and-strengthen. This is the essence and practice of world goodwill — the psychologic obstetrics of an imminent one world.

By and large, the forces that imbue and prolong past habits, physical, emotional and mental, are the forces that precipitate both individual and world disasters. It is easy to make affirmations of good will about the under-dog, singly or collectively, for people today are mainly kind and good-willing. But there is a dreadful hiatus between an affirmation and a self-activated decision; and the bereft and distracted world groups can stumble into that crevasse and be lost to all foreseeable hope of freedom. It takes little courage to fight for self preservation, for that is the ancient instinctive solar plexus reaction. It calls for courage of a higher sort to make decisions for self-denial and then adjust one's life to meet and live up to them; courage to toss out humdrum or pleasantly exciting commitments and to rechannel those commitments into one or more fields of world service.

The Lash of Criticism

Anyone of fourth grade intelligence knows that a world catastrophe is of more importance than the details of daily living. Yet to deny the time given to non-essentials to attack the larger problems takes high tension resolution because it is *activated from the dead center of choice and not from the surge of necessity*. Yet these decisions are the very joists and beams of a United Nations structure and the blood and sinews of its world sponsors and workers, now breasting the emotional winds and nuclear rumbles of the divide-and-take, defend-and-hold crisis. Amid these furious horizontal forces, fuelled by the stored heat of primitive impulse thinking, calm detachment is hardly possible to many UN delegates under the whip of their fear-ridden people. Yet millions, sitting with full stomachs on the soft seats of plenty, dare to carp at the harried and tired few who are expending their full efforts, *such, as, and where they are*, to hold the concept, the meaning and the body of the United Nations together.

Through this crisis of world emergence up from the instinctual to the heart and mind consciousness, and from the self-centered delusion of separative human differences to an outgoing recognition of eventual synthesis in human relations; through the slowly emerging interplay of national and racial diversities — it has become at last a moral obligation of the individual to weed out of his talk and thinking the reckless lash of criticism. Aside from its inflammatory effects it is generally a gesture of self-importance anyway, and it never solves anything. Though relatively little has been done

about this individually, it is the common practice today of teachers, military trainers and business advisers to emphasize the importance of confidence in any struggle for success. It is, indeed, an accepted "must" of progress. How, then, can this need be multiplied by a billion in the world dilemma and fail to point up the implications of negative propaganda and pessimism?

As in any disciplined practice, so in the one of thought, speech and resultant action, undeveloped cells, qualities and dynamics must be aroused and developed. It is easier to slide down hill than to climb up. Therefore inertia is the main obstacle in the discipline of confident and self-monitored speech. The second great deterrent to a positive attitude is that while confidence is contagious, so is pessimism and the negative "load" has been the heavier. But in the midst of hunger, threat and despair, the easing of human tensions and the international, "outsider consciousness" is the best contribution of society everywhere to the longed-for goal of world integration. It is, in fact, the unwritten account of every citizen who stands on the premise of ethical equality.

The functional speed and pressure of mechanical integration (transportation, communication and mechanized industry) has far outrun the slow moving moral integration of world group leaders fearing loss of profit and advantage under untried mutual commitments. The spiritually strong and impersonally courageous leaders of lesser crises did not emerge and those of lesser stature, the exploiters, instinctively retreated into the ancient ambush of ethnic and ideologic segregation. Thus not only was the vast field of cold war left wide open, but the futile sniping techniques of propaganda, mutual disrespect and treachery were immeasurably increased. The cleavage now can widen no further without breaking into ultimate hot war.

But here the reactive principle of ultimates made itself felt. The ultimate significance of that overshadowing hot war itself built the protective wall against itself. The sharp and poignant interlude of collective taboo intervened. Now, out of the separative groups of the cold fear interlude the elite of faith and courage are coming forth, one by one, with a common and unified vision. They are moving into and around the United Nations, the core of tomorrow's world of sanity and cooperation. Here, with slowly expanding confidence and enduring patience, the snarls and restrictions of

international glamors and delusions must be untangled through trial and error, mutual sacrifice and compromise.

The crest of the era of *the pursuit of power* has been reached. The critical descent lies ahead. And beyond the lesser consequential crises lies the rising road to integration, adjustment and adaptation, into the dawning era of *the pursuit of reality*. Men everywhere must shake themselves free of the "colossus glamor". We, human beings as people, leaves of the primal tree of humanity, must come to see the power of the small within the great — the strong bits of the whole. Great achievements as well as great fortunes have been built through the contributions of dimes. An irresistible power for world peace and international integration can be underwritten by the individual contributions of *confident goodwill in action*.

Let me repeat: this is history's most unique and critical pitch in human relations. The pursuit of power has been a long haul and a nearly fatal one. The second half of the 20th century has brought humanity itself, one and indivisible, to the threshold of a new orbit and a new polarity. The solar plexus brain has come to its senility and the more rapidly now because of the "higher frequency", the higher quality of the unfolding "Aquarian mind", the mind of the public servant — the world server. The step ahead in all the fields of progress will, indeed must, be world integration through world participation. It will be achieved only, in the words of Dane Rudhyar, with "the willingness to grow by experiencing and assimilating always more numerous and varied aspects of truth, of love and of sacrificial action."



Like milestones on a luminous path, the Brothers of Humanity, ever-alert, are standing on guard, ready to lead the traveler into the chain of ascent.

Hierarchy is not coercion — it is the law of the world-structures. It is not a threat — but the call of the heart and a fiery admonition directing towards the General Good.

Thus let us cognize the Hierarchy of Light.

Hierarchy
Agni Yoga Press

The Principle of Gender

Excerpt

The Seven Principles of Hermes Trismegistus has for its climax this seventh principle: "Gender is everything; everything has its masculine and feminine principles; gender manifests on all Planes".

On the physical plane gender manifests as sex; or rather, only on a certain plane of the Great Physical Plane, the plane of organic life. But gender is not sex. The office of gender is solely that of creating, producing, and its manifestations are visible on every plane. We find distinct manifestations among corpuscles, ions, or electrons which constitute the basis of matter as science knows it. The masculine principle is called positive, the feminine negative. But the terms are laughably misleading. The negative in electrical phenomena is really the pole by which the new forms are generated. The word "feminine" is much better than the word "negative". All creative corpuscles or electrons are feminine. It becomes detached from the masculine and starts a new career. It actively seeks union with a masculine and creates a new form of matter or energy. This detachment and uniting form the basis of the greater part of the activities of the chemical world. The female particle vibrates rapidly under the influence of the masculine energy and circles around the latter. The result is the birth of a new atom. The part of the masculine seems to be that of directing a certain inherent energy towards the feminine principle, and thus starting into activity the creative process. But the feminine is the creator. This is so on all planes. Yet each principle is incapable of operative energy without the other. In some forms of life the two principles are combined in one organism. Indeed, everything in the world manifests two genders. The law of gravitation is but another manifestation of the principle of Gender.

The manifestation of Mental Gender was taught ages ago by Hermetists. The masculine principle of the mind is the so-called objective mind, conscious mind, voluntary mind, active mind. The feminine is the subjective, sub- or super-conscious. As man rises in the scale of consciousness, he is able to disentangle his idea of himself from the body and is able to think of the body as belonging to the mental part of him. Then he identifies himself with his mental states and feelings. Later, he sees that he may change these states by an effort of the will. Thus he at last sets aside these various

states, and thinks of himself as the will above them. He becomes able to rest in its consciousness when he desires to do so.

But he finds there a consciousness unable to generate and actively create. Instead, only the ability to project an energy into his "mental womb", which thereupon creates. He also finds that he can stand aside and witness the creation and generation. There is this dual aspect of the mind in every person. The will represents the masculine principle. The tendency of the feminine principle is everywhere to receive impressions while the tendency of the masculine is to project them. Thus the feminine always conducts the work of generating new thoughts and concepts. The majority of persons employ the masculine principle very little, content to live according to the thoughts and ideas the "mental womb" receives from other minds. The feminine principle unless energized by the masculine is always content with these external mental images. The phenomena of telepathy, suggestion, and hypnotism are merely the masculine principle of one person projected into the feminine principle of another. The strong men and women invariably manifest the masculine principle of will. They do not live upon the impressions made upon their minds by others but energize their own "mental womb". Also they project their will into the feminine principle of those with whom they come in contact. If you would understand the philosophy of mental and spiritual creation, generation, and regeneration, you must understand this principle. It has no reference whatever to the many prostitutions of the great natural principle of gender. This is Phallicism. Phallicism in all its base and infamous forms, both ancient and modern and existing in contemporary religions in symbolism as well as in ancient religions in practice and fundamental conceptions, tends to ruin mind, body and soul.

Condensed from The Kybalion, published by the Yogi Publishing Society, Chicago. Reprinted in The Beacon, April 1927.



"The possession of knowledge unless accompanied by an expression in Action, is a vain and foolish thing. He who violates the Law of Use suffers by reason of his conflict with natural forces.

"Cultivate the Art of Attention, by means of the will, and you have solved the secret of mastery of moods and mental states."

Direct translation from "The Kybalion"

A Light Shone in the United Nations

A Spiritual Fantasy

It was a moment of tension and crisis in the General Assembly meeting of the United Nations. Most of the delegates realized that the future destiny of this world organization depended upon their decision. The two ideologies of democracy and totalitarianism wavered upon the balancing scales of Libra. The fate of humanity rested upon the final vote of the Assembly.

The Secretary General, tense and emotional, asked that the delegates cast their votes.

Suddenly a brilliant light appeared upon the rostrum. It was oval in shape and its radiance illuminated the entire Assembly room. Startled cries came from many — and then an ineffable silence. The light merged into substance and form. It was a being — a man, whose face shone like that of a sun. His eyes, filled with love and tenderness, were a shade of dark violet-hue. A feeling of expectancy permeated the room.

In a soft, clear voice He spoke: "I come to you in your hour of need. For years I have hoped that through the medium of this organization, the United Nations, peace upon earth and true brotherhood would be established among you. Unfortunately, you have set in force certain energies which inevitably will culminate in the annihilation of this planet Earth unless immediate steps are taken to prevent the destruction.

"Great changes have taken place since I walked the sands of Galilee two thousand years ago, but your selfishness, greed and separateness are still uppermost in your hearts. In this respect you have not changed. Separateness is the great sin of this planet.

"You have heeded not the truth I gave you, that God is all and in all; that I am in the Father, the Father is in Me, and ye are in Me. That I am the Vine and ye are the branches. The essential essence within you is Spirit — One, indivisible. This essence functions in an evolving soul, which receives its pabulum from the good experiences you render in an outer form.

“ Yes, you have forgotten the last Commandment I gave you: ‘ That you love one another .’

“ Love should be the most potent force in your field of activity. You could not prepare for war, enslave nations, hoard food, while others starve; amass money and treasures in order to dominate and influence nations, and at the same time manifest love. Could you really love your brother and practice these abominations ?

“ Certainly you must realize and recognize that the Universe is governed by an immutable law. Did I not state this law when I said: ‘ As ye sow, so shall ye reap ’? Nations, as well as individuals, are constantly breaking this law and are reaping wars, depressions, diseases, sufferings and privations. Oh, my brothers! destroy your weapons, tear down your iron curtains, your isolations, and become brothers.

“ If you will read the 24th chapter of the Gospel of St. Matthew, you will note that my disciples had asked Me to give them a sign of My second coming. I state in the 22nd verse of that chapter: ‘ And except those days should be shortened, there should no flesh be saved: but for the elect’s sake, those days shall be shortened.’

“ I knew the day would come when great energy would be released by the splitting of the atom. I also knew that your greed and selfishness would cause you to use this energy for destruction. Therefore, I have shortened the days of my coming. Your negative vote today would bring about a war of hydrogen bombs with the result that ‘ there should no flesh be saved ’. The atom is the life manifestation of God in all things. You are using God’s life and force to control and dominate others. This energy must be used for the welfare of all. If it is rightly used, it will bring peace on earth, and abundant supply of sustenance for every creature upon earth.

“ The great moment for which I have so patiently waited has arrived. The invocative cry and appeal of the masses of humanity for a cessation from war, hatred and fear have reached to the throne of our Father. He has answered His children’s plea and has started certain activities in force which will result in My Second Coming, the externalization of Spiritual Hierarchy, the invisible government of your planet, and peace and goodwill for all.

“ You are entering the New Age, ‘ The Kingdom of Heaven ’, to which I referred in my parables. Old conditions must go pre-

paratory for the new. You might as well accept the changes, for nothing can prevent that which the stars decree and I foresee.

“ The United Nations is a great focal point for the release of spiritual energies to humanity. The time will come when it shall be the Headquarters of the only Government upon earth — The Federation of Nations under My jurisdiction.

“ When I return, I shall not be born as a little child, but will come in full maturity. Due to the radio, television and the rapidity of communications, I shall fulfill the Bible prophecy that ‘ every eye shall see Me and every ear hear Me ’.

“ The Advance Guard is already upon earth preparing for My return, and the plans and details are being carried out by them.

“ I go now. My peace and love I give you, my brothers. Keep the windows of your hearts open so that you may see Me when I pass by.”

Lynn Vivian

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Invocation

Communicate in this extremity,
Great and Pure Voices !
For we are a little strong to take
these energies
And shape their beauty into living forms.
Out to Light-Oceans of vast Consciousness
We cast small nets, for re-cognition,
Listen for Voices dimmed and faded-out
So long ago, yet whispering now
and coming clear
To our intended most impeccable
instruments.
Come into our range ! Speak down
The shining and immaculate passages
of Truth
To the awakening understanding
of the World.
We offer love as hope; return us
Love as Power.

Margaret Forbes

Sound of the Great Singer

Donald Hatch Andrews, scientist, and head of low temperature chemistry at John Hopkins University, in an article in the *Science of Mind* magazine, points out that science has passed into a realm beyond the material, and that we should think of ourselves, "not anatomically but atomically". He then takes his readers on a journey into an atom of calcium which, for the purpose, has been magnified a trillion times. "We see circulating over our heads and under our feet, like planets around the sun, some twenty luminous spheres". He then speaks of atoms "singing in a very complex symphony, full of rich harmony and rhythm", and that, if we had "atomic" ears, we should hear three tones, C, F sharp, and G, sounding from a glass of water, coming from the atoms which make up H_2O . "Water", he continues, "is not a particularly interesting chord, but benzine is harmoniously quite rich; alcohol sounds like Debussy". These vibrations, he goes on to say, can be detected in the laboratory spectographically, and by transposing them down some fifty octaves, they can actually be heard.

The Tibetan writes in *White Magic* " . . . the original sound or word sets in vibration the matter of which all forms are made and initiates the activity which characterises even the atom of substance First the sound and then the first effect of sound, the pouring forth of light The word vibration must next engage our attention but it may not be disassociated from the next word in the sequence, form vibration (issuing from the realm of subjectivity in response to sound and light) produces response in matter, and therefore attracts or calls together the atoms out of which molecules, cells, organisms and finally the integrated form can be built." And in the Hindu Scriptures we read "The Great Singer built the worlds and the Universe is His Song!"

So, both from the inner teaching and the laboratories of science comes the gift of four words for reflective meditation — Sound . . . Light . . . Vibration . . . Form.

As spring unfolds beyond our windows and the trees stretch forth their branches, as the irises stand like little sentinels, freesias, roses and syringas are in bud, and blossom cascades everywhere — what must be the lighted, singing beauty of which all this is but a signature? May we all hear something of the ever-renewing sound of the Great Singer !

Zoe Dambergi

***Buddha, the Seed;
Christ, the Germ
(Extract)****

By
Dane Rudhyar

The Buddha-ideal is that of transcendence-in-fulfilment. The life of the beautiful and riches-endowed Prince Siddhartha who became Gautama, the Buddha, starts as a jewel of cultural-social and personal fulfilment. He was the perfect product of a society and a cycle which sought (in the person of his father) to keep it from knowing anything but this personal perfection and happiness. Yet the young prince was urged to break through his gilded prison of perfection; and as he encountered the "other side" of the picture of perfection — old age, sickness, death — he could no longer enjoy the "inside" of his completely full circle of being. He left the perfected "within" of this cultural-personal circle in order resolutely to face the "without" — the great chaos of the unconscious, the vast spaces of "man's common humanity" — in an effort at total understanding, which necessarily and always means total relatedness.

Gautama sought this total understanding from the yogis and ascetics of his day, but they could only offer him sheer transcendence, that is, a liberation *from* bondage. After some six or seven years of such search, of yoga and self-starvation, the emaciated Gautama was sitting under the tree realizing the seeming futility of his quest when he saw a maiden carrying milk passing by. He asked for some milk; he drank, felt revitalized — and a very significant human interchange in pure and simple relationship occurred, which is usually not understood. The peasant girl's words revealed a life and character of utter natural simplicity and fulfilment of human destiny at the level of natural living. At her level, she was perfectly fulfilled; that level, too, was reality pervaded by spirit. Thanks to the nourishing milk she gave him, Gautama's body was kept alive.

As it was immediately afterward that he reached the great freedom of Nirvana, the story has a profound significance. Perfect earth-nature was needed for the achievement of earth-transcendence. The "ultimate Secret" is to be found in the gift of the milk the Buddha drank, as much as in the arduous disciplines of a yoga

* January issue of "Seeds for Greater Living". For information concerning this series, published monthly, address the author, P.O. Box 294, Altadena, California.

that had left him near death of sheer exhaustion. Always there must be a "return"; always a touch of the earth-reality. But the unconscious, binding, darkly repetitive relationships of the *merely* earthly become in the Enlightened Ones (the Buddhas and Bodhisattvas) that Compassion which is a relatedness *freely and consciously accepted* at the very threshold of what may have seemed at first to be an absolute deliverance from all relationship. In that acceptance resides the final victory over the Tempter; for evil is total unrelatedness.

Relatedness also is to be accepted, in a more occult sense, with *all* the steps that through many lives, led to the concluding Perfect Experience. Thus, it is said that immediately before reaching Nirvana Gautama entered a state (*Samma-Sambuddhi*) in which not only he became aware of all the events of his (so-called) "preceding incarnations", but, facing the totality of his past (deeds and misdeeds, successes and failures), he had to accept a *conscious relationship* to all this past. This too means fulfilment.

Occultists have spoken in a dark tragic sense of a similar condition as "the Dweller on the Threshold". Leaving aside dramatization, the process is simple enough: in the "seed-moment" of cyclic consummation *all* must be, not only accepted, but assimilated. Then one goes on, in transcendence. But *one returns* . . . if one is a Buddha-Soul. The Seed accepts germination. Buddha accepts to return as Overseer and Guide for the whole cycle of his human race (hundreds of thousands of years!) as the "Great Seed" of our humanity.

The seed is crucified into the germ. Buddha's inner "body" becomes that of Christ; for Christ is the eonic Germ of a new Great Cycle — not a consummation as much as a resurrection, a re-beginning. True, the individuality, Jesus, did reach consummation and perfection at the Transfiguration; but in that moment when the Christ-Soul became Jesus, the man-Jesus heard the announcement of his impending death from the voice of the two main-spiritual symbols of the then ending cycle of his race, the Law-Giver Moses and the greatest Prophet Elijah.

At the Crucifixion the Christ-mystery of the eonic Germination was "consummated". The fulfilled Seed-man, who had entered "Jerusalem" as a "King", became torn by the germinal forces

of the new cycle of mankind — only to reascend as the risen Christ-being, the new Eon.

Yet, the “old Seed” (the Buddha-Mind) though its substance is absorbed and differentiated into the new plant, nevertheless remains as a hidden power. *The “genes” of the Seed of yesteryear are the very structuring forces active in the plant of this year.* The Buddha-Mind is a structuring power within our cycle of human unfoldment — probably the 10,000 year cycle which seems to be related to the successive re-focussing of this Eonic Fatherhood. Interestingly 40 cycles of Pluto around the sun make such a period — and the meaning of the 40-week (pregnancy) and 40-year (in the “wilderness”) periods is well known.

The Christ-Impulse, I believe, marked the “germination” of the new Great Cycle of human civilization which corresponds to the cycle of precession of the equinoxes (26,000 years). Here we deal with the vast seasonal cycle of a planetary or global “year”, and with the spiritual-cultural growth which we label clumsily “civilization”. We are only at the beginning of this 12-phased cycle. Phase 1 (the so-called “Piscean Age”) is closing; since 1844 particularly, we have entered the period of transition, the “critical state” — and, in another sense, the about 200-year long “seed-period” of this first Piscean phase.

In this seed-period we are witnessing the “consummatum est” of the Christian-European cycle and of the parallel cycle in Asia, particularly India. But what is “crucifixion” without a preceding “transfiguration”? Perhaps we are still facing the approach to the transfiguration. It will come at least to a few individuals. They will become the Seed-men of the new cycle, the Aquarian Age — perhaps to be sown into a soil fertilized by the blood of countless martyrs, for nations too have “collective egos” and “racial karma”. It can be a Buddha-to-be’s *Sammasambuddhi* Experience — or a monstrous Dweller at the Threshold . . . whether for individuals or for collectivities. Both experiences require courage.



On Our Bookshelf

"The supreme tragedy is when theory outstrips performance"

Leonardo da Vinci

The Hungry Eye: An Introduction to Cosmic Art. By Raymond F. Piper, Ph.D. DeVorss and Co., Los Angeles 15, California. 145 pp., 7 Illustrations, Price \$3.00, plus .08c. postage in U.S. Order through Lucis Publishing Co., 11 West 42nd Street, 32nd Floor, New York 36, N.Y., U.S.A. or Lucis Press Ltd. 38 Broadwater Down, Tunbridge Wells, Kent, England.

The Hungry Eye is an absorbingly interesting book. It is packed with concepts which form an altogether important contribution to contemporary literature dealing with the visual arts; the latter are also authoritatively discussed in their intimate relation to philosophic thought and religious experience. The book places a special stress, at this time so much needed, upon the values that pertain to the constructive uses of creative symbolism in art. The very foundations of cosmic order have always vindicated such an approach by artists endowed with sufficient insight, imagination and technical powers.

It is, therefore, a valid thesis that artists can, and have, contributed much to the spiritual progress of humanity — by intuiting various aspects of universal force-relationships, and, having justly apprehended some phase of cosmic order, the artist finds the appropriate symbolic forms and patterns to project his vision into space as a concrete expression endowed with an aesthetic magnetism of its own. Thus, Cosmic Art has the power not only to attract by its beauty, but to transmit its symbolic import to the beholder. By such stimulative power it can elevate and expand the human consciousness. Thus art which is truly of this category has the functional value of stepping up the tempo of the evolutionary process itself. Instead of that dead-end slogan, "art for art's sake", in these larger terms we may understand that art is for Life's sake!

Dr. Piper has given us a valid analysis of the aesthetic experience and its relation to the refinement and general improvement of the human consciousness. In his chapter on *The Revolt Against Fragmentary and Frustrating Art* he has rendered a valuable service

at a time when the world is cluttered with pseudo-artists who make it their business to reveal their shallowness, or give particularized expression to their own interior disorders! The existence of this multitude of pseudo-artists is today rather a symptom of the mentally and emotionally disordered and disturbed world in which we live — and the “works” of such “artists” can never help bring about a cure of the disease with which they are infected!

The worst part of this situation is not that some people feel impelled to take up “painting” as a form of therapy — the evil lies in the confusion that has disrupted the whole field of art today, largely as a consequence of the above and related conditions. For we are all victims of a situation in which the world is not only cluttered with pseudo-artists there are also plenty of “critics”, so called, writing for our periodicals and dailies, who take, or pretend to take, themselves seriously, while proclaiming the works produced by these incompetents to be “important” or “advanced” forms of creative expression. Professor Piper’s book helps to meet a palpable need, when too many people have been made numb by over-exposure to chaotic expressions, while others have often found themselves confused by the welter of contemporary theoretical talk and propaganda.

In addition to “*The Hungry Eye*” and its sequel, “*Cosmic Art*”, yet to be published, the writer of this review feels that readers interested in aesthetics could further enrich their understanding by a concurrent study of several or any of the following works:

- (1). The Mission of Aesthetics, by Manly P. Hall
(published as a chapter in the book, *Lectures on Ancient Philosophy*)
- (2). Modern Creative Design and its Application, by Prof. H. Fowler
- (3). The Beautiful Necessity, by Claude Bragdon
- (4). The Frozen Fountain, by Claude Bragdon
- (5). Nature’s Harmonic Unity, by S. Coleman
- (6). On Growth and Form, by D’Arcy W. Thompson
- (7). Elements of Dynamic Symmetry
(and other works on this subject) by Jay Hambidge
- (8). A Theory of Pure Design, by Prof. D. W. Ross
- (9). The Paintings and Drawings of Wm. A. Van Konijnenburg,
3 vols. (Reproductions of Works in the Kok Collection)
These are available in the Fine Arts Divisions of
the New York Public Library and the Library of
Congress

- (10). *The Twilight of Painting*, by R. H. Ives Gammell
- (11). *Secret Formulas and Techniques of the Masters*, by Jaques Maroger
- (12). *De Aesthetische Idée*, by Wm. A. Van Konijnenburg

These works, though forming an incomplete list of valuable study sources, are recommended to all who would acquire a sound critical judgment in aesthetic matters without depending upon the opinions of pseudo-critics. It is felt that the best hope of bringing to a close this period of chaos in the arts lies mostly with an increased public enlightenment — for then the public will grow fearless to express its indignation at the work of pseudo-specialists and the propaganda by which they flourish. The books listed will contribute a great store of enhanced perception as to the spiritual-aesthetic potentialities of Cosmic Art.

Students of the Ageless Wisdom will find themselves much at home in the philosophic company of the author of *The Hungry Eye*. They will find the book valuable as a sound guide to thought pertinent to aesthetic experience and the relation of the latter to religious experience and growth into philosophic maturity. Unfortunately, there was a very limited choice of pictorial material drawn upon to support the author's thesis in this first book. The sequel to this work is to deal more pictorially with the subject of *Cosmic Art* and the creative contributions of artists having, what this reviewer believes can be appropriately termed, a New Age orientation.

Auriel Bessemer



Symbolism is creativeness unfinished, creativeness which has not attained its final Goal, is not fully realised. Art should be symbolic — the highest art is the most symbolic. But symbolism cannot be the final slogan of artistic creativity. Beyond Symbolism is mystic realism: a way rather than a final purpose. Symbolism is a bridge over to the creation of new being, but it is not new being itself. Symbolism is the eternal in art, because all true art is a way to new being, a bridge into another world The new symbolism is characteristic of the new spirit and a new epoch of man's creativeness.

Nicolas Berdyaev
The Meaning of the Creative Act.

Attraction . . . Attachment . . . Detachment

Buddha . . . Taught detachment as a positive technique of living for every man to use, at any time; a technique leading to a perfect state or condition of being which any man, whatever his birth, could attain. The revolutionary effect of his teaching was tremendous. It changed the course of human development and laid the foundation of Christian individualism and the Christian gospel of universal love.

Gautama, the Buddha, was born at the Full Moon of May; and, according to tradition, reached illumination and died at the same Full Moon. Whether it be fact or symbol, this in any case should be of capital significance to the student of zodiacal symbolism; for it places a strong emphasis upon the meaning of this sign, Taurus. Taurus signifies man's complete subservience to the natural rhythm of human activity. It is the symbol of "attachment". Attachment here does not necessarily imply a negative or compulsive bondage to nature; but it means a very deep identification with the energies of human nature, with the evolutionary processes operating, normally in a subconscious manner, within man and leading us to goals ordained by Life, or by God

The control of desire was not to be obtained by means of willful acts of repression as much as by the focusing of the clear intelligence upon the process of formation growth, and unavoidable disappearance of all these desires, impulses and emotions which, if we identify our consciousness and ego with them, throw us into the tragic world of joy and sorrow, pleasure and pain . . .

To kill the seed of pain by withering the weed of desire, with the fire of awareness and understanding: this is to be wise. This is to follow the Noble Path, Arya Dharma — the "truth that sets all men free".

Dane Rudhyar in "Gifts of the Spirit", pp. 33-35.

Identification

The alignment process taught in Raja Yoga training makes possible a resulting *identification* with the Soul. This, when held steady, can then be extended to the Master, to the Hierarchy and to the Christ. The key word is identification. While this identification is consciously held we can then turn our attention to humanity and so extend our alignment and identification in both directions becoming a bridge or channel between the Christ and all men.

Holding this conscious relationship we may then meditate on goodwill, that aspect of Divine Love now so rapidly emerging into more active expression. Goodwill is present in abundance in the hearts of all men. It is "the saving force" in humanity in the Aquarian Age.

Identification with all human beings is possible in consciousness. It negates "the great heresy of separateness" and achieves true unity. It forces the expansion of individual consciousness enabling us to understand and act in solving the problems of humanity. It makes us spiritually useful, transforming futility into effectiveness. It can make us spiritually magnetic and full of light.

We have been admonished: "Let your light shine."

Foster Bailey